

A SERMON,

Preached at Pauls Cross,
the 7. of December 1594.

intreating the second con-
mination of Antichrist
and the dis-
cussion of Antichrist.

*With a confutation of diverse
conjectures concerning the end of
the world, contrayned in a booke in-
titled, The second coming
of Christ.*

Newly perused, corrected, and
second time imprinted.

Preached by Iohn Doue.

Reu I.

*Behold, he cometh in the Clouds, and
euery eye shall see him,*

Imprinted by V. S. for V. V.

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in Fleet Street in Saint Dun-
stons Church.

[Faint, illegible text from bleed-through]

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To the most vertuous and Noble
Gentleman, Maister Frances
Gorges.

However loath not the Lord Iesus,
let him be Anathema maranatha,
had in execration even to the death.
But I know that you have loved him
from your cradle, for so much as you have bin no-
rished vp in the words of faith, and wholesome
doctrine, which you haue continually embraced.
Wherefore, in him, whom you haue thus loved,
(so long as you cease not to love him) I also
loue you as my soule, and tender your salvation
as mine owne. The God, even the father of our
Lorde Iesus Christ, whom you serue, and who
is blessed for euermore, knoweth that I lie
not. And, howbeit, the preaching of the crosse
is foolishnesse to them that perish: yet seeing it
hath pleased God by the foolishnesse of prea-
ching to saue them that beleue, you must suffer
a little this my foolishnesse, which engeatnes
uer you with a godly gealofy. Therefore I charge
you before God, and the L. Iesus Christ which
shall iudge the quicke and the dead at his appea-
ring, and in his kingdome, that you decline not

The Epistle.

to the right hand nor to the left, neither to schisme nor poperie, but hate them both, as hitherto you have done, with a perfect hatred. And though you be young in yeares, yet be not a child in understanding, carried about with every wind of doctrine by the deceit of men, and with craftines, whereby they say in wait to deceive: but follow the truth in love, and that things grow up into him which is the head, that is Christ. And so doing, assure your selfe, that hee which hath begun this good worke in you, will performe it, untill the day of Iesus Christ. God the father of our Lord Iesus Christ, which according to his abundant mercie hath begotten you againe vnto a lively hope; by the resurrection of his sonne from the dead to an inheritance immortall and undefiled, and that fadeth not away, reserved in heauen for you, blesse you and guide you with his holy spirit, that you may increase in wisdom in stature, in fauor with God and man, and so multiply his graces vpon you, that you may goe forward from vertue to vertue, from grace to grace, and grant that at the length we may meet together vnto a perfect man, and to the measure of the age of the fulnesse of Christ.

Yours in the Lord,

John Donne.

**A Sermon of the Iecond coming
of Christ, and the disclosing of
Antichrist.**

1. Ioh. 2. vs. 18.

Little children, it is the last hour, and as yet many Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last hour.



Briefe admonition, concerning the final consummation and end of the world. In which admonition I obserue these two things: first a bare and simple affirmation, that it is not only in the staggering & declining age, but which exceedeth dotage, at the verie vpshot, and like a sicke man which lyeth at deaths doore, ready to breath out the last gaspe, in these words: *Little children, it is the last hour.* Secondly, an argument for prooffe and confirmation therof, which is the coming of Antichrist; in these words: *Ye haue heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last hour.*

Little children it is the last hour. Besides the common and vsuall signification, an hour is diuerfly

Of the second

diuersly vnderstood in the lioly scriptures,
sometimes for the fear and horror of death,
our Sauour being in his agonie prayeth to
John. 12. his father in this maner: *My soule is troubled:*
father saue me from this houre, and that porti-
on of sorrow which in Saint Mathew is cal-
led a cup, is also called an houre. Father if it
Mar. 14. be possible let this houre passe away from me :
Sometimes for the last period of mans life :
John 13. He knew that his hour was come that he should
Rom. 13. depart out of this worlde vnto his father :
Thirldy for any oportunitie and fitnesse of
time : now the houre is come that we should a-
wake out of sleepe. for our redemption draweth
nearer then when we first beleued. Fourthly,
for any small moment , or instant, farre
shorter than an houre, as, when he sent his
Disciples as sheepe among wolues , hee ar-
med them with pacience, saying : *When they*
Matt. 10. *shall deliuer you vp, take no thought, howe, or*
what ye shall answer, for, vobis dabitur in il-
la hora, It shall be giuen you in that houre. But,
in this place it is taken more largely, for
houres, dayes and yeares , and all distance
of time , betweene the first comming of
Christ in humilitie , and his second com-
ming in maiestie, For since this epistle was
written, 1500, yeares are already expired,
and

comming of Christ.

and yet the hour not ended, which time seemeth to man a date very long, *Which dwelleth in a house of clay, whose foundation is in the dust, who shall be destroyed before the moth, whose flesh is clothed with wormes, and whose memorie may be compared to asbes: who neuer liueth the third part of the yeares of the Hart, which brayeth after the water brooke, or the rauen which preyeth vpon the dead carcas, nay rather, whose life is but a span long, and as nothing before God.* To man I say, it seemeth long, because his life is very short, but to God which is everlasting, a scantling verie brieft, and therefore fitly called an houre. For, what is one droppe of water to the Ocean sea? one graine of Wheate to all the corne threshed on the barne floare after haruest? one grape to all the clusters pressed in the winefatte at the time of vintage? one acre of ground in the viewe of the mappe of all the world? the life of the abortiue and vntimely fruit of a woman, to the age of Methusalem, the thoughts of a foole to the wisdom of Salomon; which had a large heart as the sandes of the sea, the knowledge of newe born babes to the experience of Noah, which saw two worldes, the old and the new; the

Iob. 4.

Psal. 41.

Mat. 24.

Psal. 39.

Easter of the earth, to the Circumference
 of heauen a right line to a circle: one houre
 to many thousand yeares: the last is this
 last period of the world, beeing compared
 with eternitie, which neuer began, and ne-
 uer shall end. As also for two other reasons,
 that considering the time is so short, it may
 be an incitement to stirre vp the godly, and
 a consolation to comfort the afflicted: to
 make the godly watchfull; for so writeth
 Peter: *the end of all things is at hand, he ye*
therefore sober and watchfull in prayer, to
 arm the afflicted with patience, seeing they
 haue but a litle tribulation to endure, so saith
 our Saviour: *When you see these things begin*
to come to passe, then looke vp, and lift vp your
heads, for your redemption draweth nether. And
 rebuking the drowfinesse of Peter, James,
 and Iohn, he draweth argument of repre-
 hension from the breuitie of the time, say-
 ing: *could ye not haue watched with mee one*
houer? Seeing it is but an houre, we must not
 be heauie, as the Apostles which slept, nor
 loose as Sathau, which the neerer he is to his
 iudgement, the more he rageth: nor enui-
 ous as the euill tenant, which when his lease
 is almost expired, maketh wast and hauock:
 but patient like travellers, which are lesse
 wearie

1. Pet. 4.

Luc. 21.

Mar. 14.

Comming of Christ

we are being almost at their journey's end:
and vigilant as the faithfull servant, which
when he is neere his freedom, is more de-
titfull in his seruice, because he hath but a
short time to serue.

But for my better proceeding, and your
edifying in my two booke's discourse of this
one and last house concerning the first part,
these four points in particular by Gods gra-
cious assistance, and your christian patience
are to be discusled. First, of the weaknesse
of their arguments which hold this conclu-
sion; that the worlde shall neuer haue an
end. Secondly, their rashnesse and error dis-
couered, which make a shew of reasoning;
but in deed set abroch their owne conceits;
and private phantasies, and so vnadvisedly
take vpon them to demonstrate when the
world must haue an end. Thirdly, how far
we may bee bold to determine, having first
with iudgement and sobriety looked into
the state of this question. Fourthly, after it
shall be made euident, that the kingdom of
God is not now *è longinquo*, but *è propinquo*
not a far off, but euén at our doores, how we
ought to behaue our selues in the meane
time, expecting the most blessed comming
of our Sauiour Christ.

Con-

Of the second

by Cl. 8.

1. Cor. 1.

Concerning the first point, two sortes of men denie that the world shal haue an end, Philosophers and Atheists : The Philosophers draw their proofes from naturall reason, the Atheists from Diuinitie, both are controlled by this place. The Philosophers argue out of Aristotle, that the worlde shall haue no ende, because it had no beginning; that it had no beginning, becau'e it was alwayes in motion; that it was alwayes in motion, because God in whom all other things haue their being and mouing, euer moued it. for nothing els could be moued by him if the world were not, and if he did not alwaies moue as nowe hee doth, he is not constant, and permanent in one estate, but subiect to chaunge, which is an absurditie, and may not be graunted. But, because, such curiositie doth not edifie, and I am not to play the Philosopher in this place, and faith is not agreeable to naturall reason, I answer Aristotle the mirror of humaine witte, not by witte or humaine reason, for that I can not, but against him I oppose the doctrine of Saint Paule : *Where is the disputer? hath not God made the wisdom of this worlde foolishnesse? seeing the worla by wisdom knew not God in the wisdom of God, it pleased God through*

comming of Christ.

through the foolishnesse of preaching to save them that beleue. Christ saith, that which is ^{John 3.} flesh is fleshy. Aristotle, though the wisest among the Gentiles, was a sensuall man, and therefore vnderstood not the things which were of God.

• I come to the Atheists; which (as Beza ^{In apoc.} writeth) are in the courts of Princes. Of the ^{in Per.} saith Peter. ^{1. Pet. 2.} This first vnderstand, that there shall come in the latter dayes mockers, which shall walke after their owne lustes, and say: where is the promise of his comming? for since the fathers slept, all things haue continued alike from the first creation. In the which wordes, they draw a weake argument from the long continuance of the worlde, to prooue the perpetuities of the same, and conclude this enthymem: The worlde hath euer continued alike from the first Creation, therefore it shall alwaies so continue. The Apostle maketh answer to the antecedent two maner of wayes. First, hee denieth it to be true by a notable instance, for once (saith he) the world was destroyed by a deluge of water, therefore all things haue not continued alike from the first creation. ^{Gen. 7.} Secondly, besides that the long continuance of the worlde, if it were graunted, were no argument

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argument to proue the perpetuities of the same: he answereth by a distinction, that this long continuance were long in respect of men only, & not of God, so that these 5500 yeares, which are commonly reckoned from the first creation vntill this age, are but as five daies and an halfe in the sight of God, a verie short time, which saint Peter proueth by the authoritie of the Prophet, who affirmeth that a thousand yeares are with God, as short as one day, euen as one day with God; is as long as a thousand years with men.

Psal. 90.

Hauiing answered the obiection of the Atheists, the Apostle disputeth against thē by an argument *à simili* in this maner. *Euen as the old world (meaning the earth) which was of the water, and by the water, had her being and continuance by the word of God, and by the same word of God, and the same waters it perished: so the new world (meaning both heauen and earth) are by the same word kept in store and reserved to fire.* As much as if he had said: before the flood, the world continued long, yet at length it was destroyed by the same thing of which it consisted, which was the element of water, so after the flood it hath continued longer, yet it is the second time

comming of Christ.

time to be destroyed of the other element of which it consisteth, which is fire. When the flood had ceased, the Lord gaue the rainbow for a token of his couenāt between Gen. 9. him and vs, but in the rainbow are especially to bee obserued two things, the figure thereof, and the colours whereby it is made visible vnto our eies: the figure is like a semicircle cut off in the middle by our Horizon, so that to our sight it seemeth to reach from the highest arch of heauen, to the lowest foundation of the earth, to signifie, that for as much as man which dwelleth in the lowest earth, offended him which sitteth in the highest heauen, Gods mercie pierced the clouds, and descended from the highest heauen to the lowest foundation of the earth vnto the sonnes of men. But the colours wherewith it is beautified, are principally two; the one is a Sea-colour, which betokeneth Water, wherewith it was drowned, the other fierie, betokening the other Element, wherunto the world vntil the day of iudgement is reserued.

Psal. 2.

The Philosophers and Atheists beeing gainesaid, which affirme that the world shall neuer haue an ende: it followeth that wee touch the second kinde of men, which are Christi-

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Christians, but of two sorts, Protestants and Papists, which both expect the accomplishment of this last houre, but erre in this, that they go another way too far, and seeming to know that which they know not, enter into the secrets of God: the Protestants directly, and the Papists by a necessary consequent, do define and determine when the world shall haue an end. And therefore as the Apostle saith: *ἐξ ου̃ν ὅτι ἡμεῖς ἡμεῖς*, when they professed themselves wise, they became foolish. Some Protestants haue published a booke greatly esteemed of amongst the common people, in which is maintayned this argument: That the frame of Heauen must needs be dissolued within a certainty of daies: and the principall reasons whereby they vndertake the prooffe of their phantasies, are these five which follow.

Rom. i.

The second
comming
of Christ.

The first is a blind prophesie which they father vpon Elias, not read of in the scripturs but in the Rabbies & Talmud of the Iewes, that the worlde could last but six thousand years after the first creation, two thousand vnder nature, two thousand vnder the law, and two thousand vnder grace. The time of nature they define to be from the first crea-
tion

comming of Christ.

tion to Abraham, to whom the law of circumcission was given: the time of the law frō Abraham to the preaching of Iohn the Baptist, which began in the 30. yeare of the incarnation of Christ: the time of grace frō the preaching of Iohn to the day of iudgement. And (say they) as Elias liued after the first 3000. yeares were expired, and then was taken vp aliue in his fierie chariot: so after the other 3000. yeares shall be accomplished, those that shalbe found at that time quicke on the earth, must bee taken vp in the cloudes to meete our Saviour comming to iudgement: For answere whereof, besides that they erre in their computation of yeares, which is manifest to them which are conuersant in the Histories of the bible, we vtterly denie, and renounce the authoritie of the Rabbies and Iewish Talmud as superstitious and false, not giuing credite to any thing which is written of Elias in them, more than may be proued out of the most holy scriptures, and so consequently denying that Elias euer writ anie such prophesie, wee displaye the weakenesse of that argument, in this manner. It is a rule Logicke, that a similitude must not holde in all things, but onely in that whereto

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2. Cor. 15.

whereto it is applied. Wherefore forasmuch as Paul writeth: *That we shall not all sleepe,* because, as it is in the article of our Creede, Christ shall come to iudge both the quicke and the dead, true it is that Elias which was taken vp quicke, was a liuely tipe of them which shall be found quicke at the day of iudgement: for, as he was taken vp alieue, so they must bee taken vp alieue without tasting of death, onely their corruptible bodies beeing chaunged: but it is no good consequent, either in Logicke or Diuinitie, that bicause Elias was a tipe of them in this one thing, therefore as Elias was taken vp after the first 3000. yeares, therefore they must also be taken vp, when the other 3000. yeares be ended. The vn-sufficiencie of this argument I will shewe you by the like. Henoch was a tipe of them which shall bee found quicke at the day of Iudgement, as well as Elias, But Henoch was taken vp alieue, and translated to a better life, in the 987. yeare of the worlde: if therefore the former argument drawne from Elias bee good, this also must follow, that the day of iudgement should haue bin nine hundred eightie-seuen yeares after the translation of Henoch, so that the worlde should

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should not haue endured in all, two thousand yeares after the first creation. Further, more, they affirme, that some part of the last thousand yeares must be defalcated and cut off, for the elects sake, which is a meere contradiction to that which went before, for then can not the prophesie which they father vpon Elias be true, that the worlde should continue 6000. yeares. And this defalcation of yeares they proue by the answer of the Angell *Uriel*, which beeing asked whether the time to come were shorter then the time past? answered: *As the raine is more than the droppes, and as the fire exceedeth the smoke, so the portion that is past hath the vpper hand.* Whereas, in deede, there is no prooffe of defalcation, for, besides that this Scripture is *Apocrypha*, and therefore no sufficient prooffe, and they erre with the Papists, affirming that it is Canonickall: and their argumentes which they borrow of Theodorus Bibliander, against Saint Ierom, a man of greater authoritie than himselfe, to proue that it is Canonickall, because it teacheth the euerlasting kingdome of Christ, the reprobation of the Gentiles, and election of the Iewes, are not sufficient proofs, because the works

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of men do teach the same things, wheras no workes of men are Canonically. Esdras liued about 3600 years after the creation, so that then the time to come might bee shorter than the time past, without any defalcation of yeares or dayes.

Secondly, they dispute in this maner : A thousand yeares with God , are as one day. But as God labored six dayes and rested the seventh: so shal God be in action (as it were) for the preservation of the same, and gathering together of his Church sixe thousand yeares, proportionably to those sixe dayes, and then shall be a perpetuall Sabbath. And as in time past they began the celebration of the Sabbath, at the midst of the sixth day, making halfe holy day, and so laboured the weeke daies but fiue daies and an halfe : so halfe of the last thousand years must be cut off. It shall not be needfull to answer the presumptions of men, which are not grounded vpon scripture nor sound reason, but the weaknes of that argument shall appeare by the like, 1500. years before god, are not so much as one hour. For so writeth the Apostle; *Babes, it is the last houre.* Fifteen hundred years are expired, & yet the houre is not ended, but 24. hours make one day, so
that

Psal. 90.
3. Pet.

Exod. 20.

1. John 2

comming of Christ.

that if 1500. years be reckoned but for one
houre, fixe and thirtie thousand yeares are
but one day before god, so that, if the world
continue six dayes, it must indure, by that
computation, two hundred and sixteene
thousand yeares. This is as good a reason
out of Saint John, to proue the continu-
ance of the worlde two hundred and six-
teen thousand yeares, as that is out of S. Pe-
ter, to proue that it shall stand 6000. yeares.

Thirdly, thus they cōclude: *Christ was ma-*
nifested in the flesh in the last time. And, *He was* 1 Pet. 1
offered once in the end of the world. But, if the Heb. 9
were the end of the world, the middle was
past, therefore but 2000. yeares were be-
hind. If they take the middle for that which
is *intermedium*, what soeuer is betweene the
beginning and the ending, as commonly it
is taken, then it was the middle immediat-
ly after the creation, and the middle
shall continue vntill the last consumma-
tion, and, in that sense the middle is not
yet past: but if they take it strictly, as in
Geometrie it is defined: *Medium est id quod*
aquè distat ab extremis, that which is of equal
distance betweene the beginning and the
ending: if the middle were but then past,
when foure thousand yeares were expired,

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it is a necessarie demonstration, that there could bee no lesse than foure thousande yeares to come after Christes passion, because there must bee as great distance of time from the middle to the ende, as was from the beginning to the middle.

Fourthly, all the signes and tokens, which go any distance of time before the day of iudgement, are alreadie come to passe, that now no signe can bee looked for, but onely those which must be shewed immediatelic vpon his comming to iudgement. But besides that the accomplishment and fulfilling of al these prophesies, cannot shew vnto vs how neare it is to the ende, we denie that all these tokens and signes are come to passe, for there is yet one prophesie to bee fulfilled, which is the last and generall conuersion of the Iewes. That they must bee conuerted, Saint Paule proueth by eight reasons. The first is from the end of their reiection, which is, not that they should perish, but seeing the conuersion of the Gentiles, be prouoked to emulation. The second *à minori*, if their fall be riches to the world, how much more shall their reconciliation be life to the dead? The thirde from the condition of the Patriarch Abraham, if the
the

Rom. II.

comming of Christ.

the first fruits be holy, so is the lumpe, if the
roote, so are the branches. The fourth from
Gods omnipotency which is able to receiue
them againe. The fift *à verisimili*, if God
ingrafted the wilde olue contrarie to na-
ture, howe much more shall the naturall
branches be ingrafted into their naturall o-
liue? The sixt, from the authoritie of Esay
and Ieremie, which assume the same. The
seuenth, from a distinction, concerning the
Gospell, they are enemies for our sake, but
touching the election, beloued for their fa-
thers sake. The eightreason is, *ab analogia*,
as the Gentiles were first reiectēd for vn-
beliefe, yet afterward receiued, so, the
time shall come when the reiectēd Iewes
shall beleue, and so be receyued againe,
καὶ τὰς Ἰσραὴλ συνθίσκω and all Israell shall bee
saued.

But, that they shall be turned or conuer-
ted so generally, being in number so many,
in places so dispersed, in religion so backe-
warde, in one moment, or a short time, I
thinke no man of iudgement will suppose,
much lesse affirme.

Lastly, Henoch and Elias were the se-
uenth from Adam, Henoch in generation,
Elias in computation of liues, But there is a

Of the second

proportion betweene them and the ages of the world, for as the death of the body raigned ouer these fixe, Adam, Seth, Enos, Kenam, Mahaleel, Iared, but the seuenth which was Henoch, neuer died, but was translated, and likewise in computation of liues, Adam liued vnto Methusalem, Methusalem vnto Sem, Sem vnto Jacob, Jacob vnto Amram, Amram vnto Ahia, Ahia vnto Elias, which being the seuenth died not, but was taken vppe; so death must reigne ouer the world fixe thousand yeares, and then shall bee euerlasting life. But to this, and such like, their presumptions, and humane coniectures, because they vrge vs with the answere of the Angell *Uriel*, I will refute them with the answere of the same Angel in the same place. *Weigh me the weight of the fire measure the blast of the wind, or call againe the day that is past, but if no man borne can doe that, howe shall thy vessell be able to comprehend the wayes of the most highest?*

2. Eld. 4

The Papists, not directly, but by a necessarie cōsequent, take vpon them to point at, not onely the yeare, but rather the day and houre of the last iudgement. For *Sanders* in one of his demonstrations, holdeth that

comming of Christ.

that Antichrist after hee is reueled must reigne but three yeares and sixe monethes, and then be destroyed fortie and five dayes before the comming of Christ, which, if it were true, Antichrist beeing once reuealed, it were no cunning to define the day and houre of the appearance of our Sauour Christ, which is a secrete, not reuealed to the Angels in heauen. This doctrine refuteth it selfe, therefore I let it passe, and come to the third poynt, which sheweth howe farre wee may be bolde to determine of the propinquitie and neernes of the appearance of our Sauour Christ.

The Angell *Vriel* sayeth to *Eldras*:
If I shoulde aske thee howe deepe dwellinges are in the midst of the Sea, or how great Springes are in the beginning of the depth, or the stretching out of the Heauen, or which are the borders of Paradise, peraduenture thou wouldest say to mee: I neuer went downe to the deepe, I neuer descended downe into Hell, nor clymed vppe into Heauen: but nowe, I asked thee of fire and wind, and of the day whereby thou hast passed, and from whence thou canst not bee separated, and yet thou canst giue me no aunswere of them. Howe then shall thy vessell bee able

2. Eld. 4

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- Gen. 3. to comprehend the wayes of the highest? Why should foolish man, which is made of the basest mould enter into the secretes of his
- Iob. 9. God, who is wise in heart, mightie in strength, who remoueth the earth out of her place, causeth the pillars thereof to shake, commaundeth the sunne and it riseth not, closeth vp the starres as vnder a siguet, createth Arcturus, Orion, and Pleiades, and the climates of the South, spreadeth out the heauens, walketh on the height of the Sea, whose perfection is higher than heauen, deeper than hell, longer than the earth, broder than the Sea. Our sauour Christ saith: Watch ye therefore, because ye know not
- Iob. 11. what houre your Maister will come: And to that ende may we not knowe, because wee should alwayes watch. We are taught by the Scriptures, that God hath two bookes, and both of them are written for vs to read, and in those bookes are contained al things concerning this argument, which are either conuenient for vs to knowe, or lawfull for vs to search. The one is the booke of grace, which is the volume of the olde and newe Testament, though cuer lying open, yet sealed vp to many wise, learned, and discrete men of the world, because reading they vnderstand not, for, they read as did
- Mat. 24. the

comming of Christ.

the Eunuch the prophesie of Esay, but it is
very easie to be vnderstoode of all belee- Acts 8.
uers, for whose saluation it was written by
the holy Ghost, which is the finger of gods Exod. 8.
hand. The other is the booke of nature,
that great frame and engine of the worlde,
alwayes lying open to the view of naturall
men, and neuer shut vp, because it is no-
thing else, but *epistola scripta ad humanum*
genus, a long letter or a large epistle writ-
ten, not to the faithfull onely, but to al man-
kind, to all which bee illuminated by the
light of nature, not such a letter as is sealed
vp with his priuie signet *Multi vocati, pau-* Matt. 20
ci electi, many are called and few are chosen, 2. Tim. 2.
and *solus deus nouit suos*, only God knoweth
his; but his letters patents, wherein is writ-
ten, *Domini est terra & plenitudo eius*, the Psal. 24
earth is the Lordes and all that therein is, Psal. 8
and *Quid est homo quod memor es illius*? what
is man that thou art so mindefull of him?
alwayes lying open that euery man may
read, and written in *folio*, that standing a
far off they may reade, and in great capital
letters, that running they may reade. And
vpon more than we can finde written in
these two bookes, wee may not presume.
But, as for the third booke which is called
the

7086.2

Of the second

Phil. 4

Dan. 12

Exod. 32

Apoc. 22

Apoc. 5

the booke of life, and the booke sealed vp with seuen scales, which is the secreete will of God, it is not reuealed to Angels, much lesse to men: in that booke are written gods secret counsels, concerning the election of Iacob, and reprobation of Esau, the calling of the Gentiles, and reiecting of the Iewes, which go beyond the capacitie of man, and finallie of this last and dreadfull iudgement, the time whereof the Apostles desired to knowe, but no directer aunswere was giuen them than this: *Of the day and houre knoweth no man, &c:* And *it is not for you to knowe the times and seasons which the Father hath appoynted in his owne power.* Daniel desired to knowe, but it was saide vnto him: *But thou, O Daniel shut vp the wordes and seale vp the Booke till the ende of the time.*

Mat. 24

Acts 1

Dan. 12

Nowe out of the booke of nature, concerning this time, though we cannot decipher vnto you the houre, day, moneth or yeare, because it is not there reuealed, yet in that booke we do read that it is very neare. For nature beginneth generally to intermit her woonted course, the mother Elements of the worlde, whereof things in this lower world are made, doe loose their quali-

comming of Christ.

qualities and naturall vigour which they had before, the Starres and Planets of heauen waxe dimme and olde, not so well able to preserue our earthly bodies, the celestiall spheres bee almost wearie of their woonted motions and regular volubilitie, the prince of the lights of Heauen, which Plal. 19 before came as a bridegroomme trimmed out of his chamber dooth not looke vppon vs with so chearefull an aspect, and that giant, which before did runne his vnwearied race, dooth as it were by a languishing faintnesse beginne to stand and rest himselfe, the times and seasons of the yeare doe blend themselues with disordered and confused mixture, the windes are in a readinesse to breath out their last gaspe, our mother the earth defeated of that abundance of heavenly influence which at the first shee had, is out of heart, waxeth barren and dead like the wombe of Sara: the herbes and simples which are appointed Gen: 11
Rom. 4 for medicines for mans bodie, haue almost lost their operation and vertue, and man himselfe, whom ail these things do serue, is of lower stature, lesse strength, shorter life than at the first he was, so that there is a generall decay of nature, and in euerie lease

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Of the second

leafe of that booke it is written, that the frame of that heauenly arch erected ouer our heads must very shortly lose & dissolue it selfe. In the other booke, which is the holy Bible, are many propheties concerning that last houre, and all the signes and tokens which in these propheties are foretold to go any distance of time before the day of iudgment, are already come to passe, onely one excepted, which is the last and generall vocation of the Iewes, which when, and in how short space it shalbe fulfilled, the Lord onely in his wisdome knoweth. But among all those tokens, this is principally to be noted, which Christ foretold. *As the daies of Noah were, so shal the comming of the son of mā be.* In the daies of Noah I note two things, first, great oppressiō, in that there were giants vpon the earth, secondly, a general corruption of all flesh, in somuch that God repented him that he had made man vpon the earth, and he was sory in his heart. And by that prophetie it is plaine, that the sonne of man now standeth knocking at our doores, because the like times to the daies of Noah are come againe. Touching the first, the giants are nowe more in number, prouder in heart, loftier in their lookes, stouter in their
gate

Matt. 24
Gen. 6.

comming of Christ.

gate and pace, than they were in the dayes of Noah: for almost euery rich man is a gyant in the place where he dwelleth. The potters vessell said to the brazen caldron, *Tua mihi vicinitas non placet soror*: I will not come nigh thee for feare of a knocke, neither dareth the poore man dwell by the rich for feare of a check. It is not safe for the poore man to cōtend with the rich though his cause be good, no more than it is for the earthen pitcher to iustle with the brazen caldron swimming down the streame, lest it be broken all to potsherds. Better it is to lose his right, with peace and quietnes. Report is made of an Emperor which desired to marry his owne daughter, he asked counsell of the lawyers, whether the marriage were lawfull or not? they aunswered, that they knew no law in particular which alloweth a father to marry his daughter, but neuerthelesse they had found out a law in generall which would permit the same, because euery mighty mā might do what him listed. I wish that all men to whō the sword of iustice is committed, would remember
• the prophesie of the poet Chaucer.

*When faith failes in in priests sawes,
And Lords bests are holden for lawes,*

And

Of the second

*And robberie is holden purchase,
And lecherie is holden solace,
Then shall the lond of Albion,
Be brought to great confusion.*

Gen. 10

We reade of Nimrod which was a great hunter vpon the earth. But I feare least in our dayes, in stead of that one, we haue many Nimrods, which hunt as the Lion did with foxes and asses, which when they had taken their prey, the Lion beeing able by force to take all to himselfe, woulde seeme verie iust, and take no more than by right was due vnto him, and to impart the rest to his fellow hunters. Wherefore, because it is a rule: *Cuius est partitio, eius non est electio*: The same may not bee both a diuider and a chooser, he caused the Assle to diuide the spoyle. The Assle like a simple *animal*, as an Assle would doe, diuided it verie iustly into three equall portions, the Lion misliking the diuision, tore the Assle in peeces, then he bid the Fox mend the diuision; the Foxe allotted the greatest part to the Lion, and little or nothing to himselfe: whereupon, the Fox was commended to be the best geometrician. As for the second, God may now repent him, as he did in the dayes of Noah, that hee made
man

Comming of Christ.

man vpon the earth, for the prophesie of
Christ is fulfilled: *Charitie waxeth colde,* Luke 18
iniquitie doth abound: faith is not found vp- Mat. 24
on the earth. There is a ripenesse of sinne, Apoc. 14
and what can bee expected but an haruest,
that the Angell thrust his sharpe sickle on
the earth and cutte downe the clusters of
the Vineyard, and cast them into the great
wine fatte of the wrath of God. Sinne is
not now *Peccatum habitans*, but *regnans*,
not making his abode with vs, but raig-
ning ouer vs, it hath gotten a longer and
larger iurisdiction ouer the world, than Iu-
lius Cæsar had ouer the Senat, which obtain-
ed *Perpetuam Dictaturam*: An euerlasting
Dictatorship, the like not heard of before.
The sinnes which now raigne are so gene-
rall, that it may well be said: *Vir bonus est a-*
nimæ rarum: He which will find a iust and
vpright man vpon the earth, must take a
candle at noone dayes, and seeke in the
rushes as it were for a pinne or a needle that
is lost, and say with Diogenes: *Quæro ho-*
minem, I seeke a man. And which is more,
they be *Clamantia peccata*, Crying sinnes,
because the crie of them ascendeth vp into Gen. 4
heauen, as did the blood of Abell for
vengeance against vs, and the soules of the
martirs

Of the second

Apoc. 6

Gen. 3

Pfal. 32

martirs vnder the altar, vsury, simony, briberie, and contempt of the ministers of God, & pride which was the first cause of the fall of man. The prophet Dauid said, *beati quorum iniquitates sunt resectae, &c*: Blessed are they whose iniquities are couered, and to whom the Lord hath imputed no sin, but now it is become a prouerbe among vs, *Happy is that child whose father goeth to the deuill*. The Iewes which were accounted the extremest vsurers in the world, tooke interest only of strangers, and not of their owne nation, but our countymen worse than Iewes, spare none, and which is the greatest hypocrisie, no man maketh more account outwardly of them which preach against vsury, than doth the vsurer, and those which wil hear 3. Sermons in a day, thinke thirty pounds interest in the hundred to be too little. And, howsoeuer they seeme outwardly zealous, yet haue they within them, that I may vse the speech of the apostle, *conscientiam cauterialam*, a conscience seared with an hot iron, and, notwithstanding their diligence in frequenting sermons, and reading the Scriptures, they forget what is written there, that it shall be harder for any rich man to enter into the kingdome of heauen, than it shalbe
for

1. Tim. 4

for a camell to passe through the eye of a
 needle, but, that no vsurer shall dwell in the
 Lords tabernacle, nor rest vpon his holy hill. Luke 12
 William Rufus, once king of England, is no- Psal. 15
 ted for pride, which pride in respect of these
 dayes were great humilitie. His chamber-
 laine brought him in the morning a newe
 paire of breeches, the best that could be got-
 ten, the price was foure shillings. The king
 swore no small oath, that he would haue a
 paire which should cost him a marke in sil-
 uer: no breeches were the of so high a price.
 the chamberlaine to satisfie the kings mind,
 brought a worse paire then the first, affir-
 ming that they cost a marke. I mary, quoth
 Rufus, here are a paire of breeches for a king.
 Four shillings the sufficed for a paire of bree-
 ches for a king, but I feare shortly it will be
 a prouerbe: 500. pounds for a paire of pan-
 taples for a subiect. Euery man can bee con-
 tent to goe in soft rayment, as they doe in Luke 16
 the courts of princes, & to be clothed with
 purple, as was the rich glutton which is bu-
 ried in hell, euery man can take delight in
 the Babilonian garmēt, which is framed ac-
 cording to the fashiō of this world, but few
 will put on the wedding garment, which is Mat. 22
 charitie, and a good conscience; men will be
 clothed

Of the second

Deut. 22
Eph. 6

Psal. 41

clothed like women, and women like men;
not regarding the curse denounced of the
Lord. But as for the girdle of truth, the brest
plate of righteousness, the shield of faith,
the helmet of saluation, the sworde of the
spirit, and the shooes of peace; they are
layde aside as olde shooes; and neuer come
within our Wardrops. You will not bee
clothed as the kings daughter which is glo-
rious within, but like painted sepulchres
which are faire without, and within are full
of dead mens bones.

Offices are commonly solde, and there-
fore it is no maruaile though the officers
be corrupt. Whosoever can bee entertay-
ned in the seruice of a noble man, is in re-
putation for his maisters sake, be he neuer
so base; but the ministers of Gods worde,
which serue the king of kings and Lord of
Lords, whose seruice is perfect freedome,
in whose house it is better to bee a doore
keeper, than to dwell in the tabernacles of
princes, euen him whome all other kings
and lords ought to serue, are despised for
their seruice sake, be they neuer so nobly
discended. But I haue text for them: *Who-
euer heareth you, heareth me; and whosoever de-
spiseth you, despiseth me, and hee that despiseth
me,*

Mat. 10
Iohn 10
Luke 13
Luke 21

comming of Christ.

me,despiseth him that sent me . Our Sauour
Christ tolde his Apostles that they should
be hated of all men for his sake, and at that
time it was no great marvaile, because they
liued among Iewes and infidels ; but nowe
we are in maner hated of christians,& most
of al of them which make the greatest shew
of zeale, and profession of religion , and are
the greatest frequenters of sermons. They
are as cruell as Pharao of Egypt which Exod. 5
woulde compell the children of Israel in
their bondage to make bricke and tyles,
but denied them straw and morter to work
withall , so they call vpon vs for hospitali-
tie, but detaine from vs our tithes and com-
modities, which are as due to vs as their
lands are to them , and without which it is
as vnpossible to keepe hospitalitie , as it
was for the Hebrues to worke without
straw. I deny not, but in som sort, the reue-
nues of the church are competent, but they
are in the hands of lay mē to maintain their
pride : we beare the name , and they reape
the commodity, and yet slander vs, because
we keepe not hospitalitie. Wil. Rufus was
wont to say, that the Church breade was
sweet bread, and Iulian the apostata would
rob the ministers pretending conscience,
C 2 because

Of the second

because so much liuing was a burden vnto them, & an hinderance vnto their ministration, we haue many as hungry as Wil. Rufus, and as conscionable as Iulian the Apostata, vpon whom, though God doth not presently shew tokens of his wrath as he did vpon them, which caused one to be stroken with a dart vpon earth, and the other with an arrow from heauen, yet, there is an heauie iudgement reserued for them, & their damnation sleepeth not. I beseech you pardon me though I refrain not to speak, for I feare least being silent, I should be guilty of their sins, and incur the reprehension of the prophet Dauid: *When thou sawest a theefe, thou didst run with him.* Salomon though a king, not ashamed to bee a preacher, sheweth vs that all things haue a time. But one thing especially I note, where he saith: *There is a time to gather stonex, and a time to cast stonex away.* The time of gathering stonex was a time of deuotion, and it continued in England about 900. yeares, and now that time is ended, the time of casting away stonex is gaped after, to suppres that in one age which was, not erected in many: which time, in vaine do they looke for, as long as our most gracious lady and mistresse, our dread soueraine

Psal: 50

Eccle. 3

comming of Christ.

raine Queene Elizabeth reigneth, and most
humbly I besecch God, that if it be his most
blessed will, she may reigne ouer vs to the
worlds end. But, when that time shall come,
it will be manifest to all the world, that ini-
quity hath got the vpper hād, that nothing
can then be expected, but fire and brimston
to raine from heaven as it did vpon Sodom,
or else, it will be high time for vs to crie: *Etia* Gen. 19.
veni Domine Iesu, veni cito, Come Lord Iesus, Apoc. 22.
come quickly. I know my sharp reprehension
doth offend them which be guiltie, but I
consider that I am sent as a sheepe to hunt
after wolues, and I know the worst that ra-
uening wolues can do; they can but deuour.
I must do my maisters message, and if you Matt. 10
regard it not, I shake the dust off my feet a- Acts. 12.
gainst you, and your blood be vpon your and 8
owne heads, I am cleare, I feare not man
which hath power ouer the bodie only, but
God which is able to destroy both body and Mark. 10
soule in hell fire. The crying sin of simonie
reigneth euery where, and patrōs of benefi-
ces chuse their ministers, not as the gods
chose their trees into their patronage for
good qualities: Iupiter the oke, because it
was good for building: Neptune the pine
because it serued to make ships: Apollo the

Of the second

bay, because it was greene : Hercules the popple, because it was streight and tall like himself, notwithstanding all these trees were without fruit, because the gods were honorably minded, and would not *Fructu honorē vendere*, sell promotions for commoditie : but as the goddesse Minerua, which chose the oliue tree, because it was fat. At the first the patronage of benefices was committed to Gentlemen vpon trust, because great confidence was in them reposed, but nowe they haue gotten it into their hands, they do as it was said of pope Alexander :

*Vendit Alexander clauēs, altaria Christum.
Emerat ille prius, vendere iure potest.*

They accōpt the lords portion their own fee simple and inheritance, they bought the patronage, & therfore they wil sell the presentation, so that they which vpo especiall trust reposed in thē aboue other men were chosen patrōs & defenders, are become robbers & spoilers of the church. They cry out for a learned ministry, wheras in deed they pick but quarels with vs, intending nothing les thā a learned ministry, for they wil willingly present none, but such as are base, ignorant, & beggerly, because such persons wil easily accept of benefices vpo vnlawful cōditions. Many painful studēt̄s do earnestly de

comming of Christ.

fire to enter into the lords haruest, but they
cānot be set a worke, for they know no way
but one, to be set ouer a flocke, which is in
right, the gift of the holy ghost, but by the
sorcery of Si. Magus, whose art magick is so
common throughout the land, that there be
few patrons which are not bewitched with
the same. they haue forgot the text: *he that
taketh counsell of a sorcerer shall die the death.* *Leui. 25*
The voice of Iudas to the high priests, whē
he sold Christ, is cōmon in their mouthes, *Mat. 24*
quid mihi dabitis, & ego tradā vobis? What
wil you giue, & I wil giue you the presenta-
tion, but they remēber not the answer of Si.
Peter to Si. Magus, *thy mony perish with thee,* *Acts 8*
which thinkest, &c. This corruptiō wilbe the
decay of al religiō, Wherfore it is now high
time that Moses assise his brother Aaron.
But haueye not hard the fable of the hors &
the asse, which were loded together & ready
to go their iourney? the asse being ouerladen
made his mone to the horse that he would
ease him, but was neied at by the horse that
caried the lighter burdō: the Assle tired &
died by the way: wherupō the husbandman
laid the dead asses pack vpō the hors, so that
wheras before he bore but 1. burdē, he was
constrained to cary 2, & when his backe was
broken, hee could but lament his miserie,

Of the second

Mat. 5

The horse betokeneth the nobility, because he is fit for warre, and is *generosum animal*, a noble beast. The sily asse because he is simple, fit by nature to beare heavy burdens, beaten, kicked, & spurned at by euery one, doth represent the cleargie, which are sore loaded with slanders and manifest wrongs, being strooken on the right cheeke turne the left, being robbed of their cote, giue also their cloke, being cursed, they blesse, reuiled, reuile not againe. I need not tell you the morall of this fable, for *Verbum sapienti dictum sat est*, A word spoken to a wise man will suffice.

Mat. 25

Iud. 16

Mat. 3

Luke 12

Ye haue heard how the sonne of man standeth knocking at your doores, and that now it is not an houre to his comming to iudgement, and come he will suddenly when he is not looked for. What then? Shall the foolish virgins slumber in the darke while the bridegroom passeth by? Shal Sampson snort in Dalilaes lap in the middest of the Philistins? Shall the disciples suffer Christ to sleep while the ship is couered with waues? shal the couetous man enlarge his barnes & say to his soule take thy rest for many years, whereas that night his soule shall be taken from him? shall Loth build stately towers
in

comming of Christ.

in Sodom being warned by the Angell to depart thence with speed, because it shalbe destroyed with brimstone from heauen? why then doe we purchase lands as if wee would dwell alone, and lay vp money as if we would liue alone vpon the earth? why do we erect such loftie buildings, the groundworke whereof is laid of strife and discord, the mortar whereof is tempered with the tears of widowes, the windowes beautified with the spoile of Orphanes, the beams and supporters, of the fal of good yeomē? Why do we say (with the Idumeās) of gods house, *Downe with it, downe with it, to the ground.*

Psal. 137

Rase it vp, rase it vp to the pauement, and raise our own houses as high as the wals of Troy, or rather, if it might be, as the tower of Babel? seeing that we cannott inioy them longer than an houre. Galen maketh mention of a melancholy man, which reading in poetes, how Atlas supported heauen with his shoulders, receiued so deepe an impression of the same in his mind, that he was in a bodily feare least Atlas should faint, and let heauen fall vpon our heads. And, shall we which be Christians liue in such carnall security, that when we see, as it were with our eyes, and heare dayly with our eares, that heauen

Gen. 11

Of the second

heaven cracketh, haue so little feeling as to think heauē would stand for euer? let vs rather with Noah enter into the arke, let vs with Lot depart speedily out of Sodom, & that as Lot himself did, which wēt forward, not as his wife which looked backe, and was turned into a pillar of salt, let vs with Ezechias prepare our selues to die, and bid the world adue. Let vs as Christ willeth vs gird vp our loines, haue our lamps lighted in our hands, that we may be ready to meete the bride. Let vs rather folow the example of *St. Tho. More*, of whom it is said, that being offered a petition by a woman, as hee went to his execution, answered: Woman, I am now going about the kings busines, I haue no leysure to read petitions; than of Richard the third in Bosworth field, who being himselfe as a deadman, prepared to execute the L. Standlies son, his friends told him, it was not then any time to do execution, but high time to looke to himselfe. I wish that the great Polititians and Wizards of this world, who intend as much sacriledge as he did murther, would begin to be as wise towards God, as they are towards the world, and at the last consider, that it is nowē no time to cōmit sacriledge, but it is high time for

Comming of Christ.

for them to think on their owne saluation. S. Peter putteth them in mind of two godly meditations far more fit for these times, and most profitable for the health of their soules. First, saith he, *Seeing all those things must be dissolued, what manner of persons ought you to be in holy conuersation and godlines, looking for, & hastning to the comming of the day of God, by the which the heauens being on fire must be dissolued, and the elements shall melt with heat?* Secondly, *we must looke for a new heauen and a newe earth, according to his promise, wherein righteousness doth dwell: land seeing that wee looke for such things, wee must bee diligent, that we may bee found without spot or blamelesse.* 2. Pet. 3

Somewhat remaineth to be spoken of the second part, which is, of the cōming of Antichrist, whose cōming the Apostle taketh for a most sure ground to prooue that it is the end of the world, where hee saith: *Yee haue heard that Antichrist shal come: euen now there are many Antichrists, whereby wee knowe that it is the last houre.* In my discourse of the comming of Antichrist, first, because that name hath many significations. I will by foure distinctions take away the ambiguity of the word. Secondly, I will define what

Of the second

what Antichrist is. Thirdly, I will descend to particulars, to discouer vnto you that mā of sinne, and to point out who is that Antichrist whom the Apostle meaneth in this place, which shalbe a sufficiēt proof against our countrimē of Rhemes, that his cōming is not now to be expected, but that he was 900. yeares since reueled to vs. Such as haue learned the rudiments of Grammer, are not ignorant, that this proposition *similis*, signifieth these things: likenesse and equalitie, in which sense no man can be Antichrist, because no man can be like him, or equal with him: any one which is in the place & steed of another, according to which signification the pope falsly taketh vpon him that he is Antichrist, which is, Christs deputie, or vicar generall ouer his Church: contrarietie, and so euery one is Antichrist, which is an aduersarie vnto Christ, & of this Antichrist only the Apostle speaketh, which maintaineth doctrine contrary to that which our sauiour Christ hath taught, and therefore is an aduersarie vnto him. And this Antichrist which is Christs aduersary, is takē two manner of wayes in the scriptures, as Saint Iohn hath distinguished in this place, either generally for any aduersary of the truth, or
more

Comming of Christ.

more especially for such an enemy as is capital, & notorious about the rest. For, where he saith, *Euen now there are many Antichrists*, he speaketh not of any one person, or state, or succession, or kingdome, about the rest, but generally of all, which oppose themselves against any point of Christs doctrine. But, where he saith: *Ye haue heard that Antichrist shal come*, he speaketh *αὐτὸς ὁ*, of one which is eminent, and notoriously opposeth himselfe, not in one point, but in the chief questions of Christian religion.

Againe, this famous and notorious Antichrist, is either political, or ecclesiastical, for the old empire of Rome vnder the heathens, which Iohn calleth a beast with seuen heads and ten hornes, is the political Antichrist, which flourished in the Apostles time, of which he said: *he is now alreadie in the world*, but the ecclesiasticall Antichrist, which is called by 3. names, as the beast ascending out of the earth with 2. hornes, & the harlot sitting vpon the first beast, and the beast that was, & is not, is the eight, & is one of the seuen, which 3. names signifie one thing, that is, the state of Popes raigning in the place of the Emperors (for, that is to sit vpon the beast with seuen heads) and they are called a
beast

Apoc. 13

1 Iohn. 4.

Apoc. 13

Apoc. 17

Of the second

Ezec: 23
Hofca. 2
2. Thes. 2

beast for their crueltie, a woman for their pride, an harlot for their idolatrie, which is spirituall fornication. And this Ecclesiasticall Antichrist is taken also two manner of waies by S. Paule, either properly, or figuratiuely, properly for an whole bodie, or kingdome, or state, which is opposite to Christ, where he saith: *There must come a departure or a reuoltment first, and, the misterie of iniquitie doth already worke.* In which words he speaketh of a generall Apostacie from sound religion. For, in Diuinitie contrary to the rules of Logick, indefinite propositions in matter contingent, are almost vniuersall, not to bee vnderstoode of some few, but either of all, or else of the greatest part, as for example: *Iniquitie shall abound, charitie shall waxe cold faith shall not be found vpon the earth:* not the iniquitie, or faith, or charity of a few, is to be vnderstood, but almost of all the inhabitants of the earth.

Luke 18
Matt. 24

Apo. 17

Againe, *with the whore haue committed fornication the inhabitants of the earth,* the proposition is indefinite, yet generally to bee vnderstoode, for so it is interpreted in the

Apo. 18

Chapter following: *All nations haue drunk of the wine of the wrath of her fornication.* But, where he saith: *An aduersarie that exalteth*

comming of Christ.

alieth himselfe aboue all that is called God, and sitteth as god in the temple of god, by the figure Synechdoche, he meaneth only the head and prince of that Apostacie and reuoltment from Christ: Wherefore, Antichrist is to be vnderstoode in this place, in the first diuision, according to the third signification, only for him that is opposed against Christ, and an aduersarie vnto his truth, not euerie aduersarie, but one more singular and notorious than the rest, not politicall, but Ecclesiasticall, not in the proper signification, for the whole bodie or kingdome, but by a Synechdoche, for the head & prince of that Antichristian Apostacie and rebellion.

Hauiing by distinctions vnfolded vnto you the ambiguitie of this name Antichrist, and shewed howe it is to be vnderstood in this place, I define him in this maner: Antichrist is a succession of Bishops, disciphered out by certaine notes and marks in the holy Scriptures, which professing the name of Christ, doe oppose themselves agaynst him in many chiefe points of Christian religion. That he is not one particular man but an whole succession of many men, I prooue by these two reasons: first, it was prophecied that Antichrist that purple harlot,

Apo. 18

Apo. 13

Thef. 2. 2

harlot, should make drunke with the wine
of her fornicatiō, al the nations of the earth.
And that Antichrist, that two horned beast.
should giue life to the Image of the beast
which was destroyed, that is, he should re-
store the decayed state of the Roman Em-
pire, by setting vp new Emperours in the
West, which in respect of the former Em-
perors are but Images, and very shadowes:
that he should make many peoples & king-
doms subiect vnto himself. But these things
could not bee brought to passe in one mans
age, therefore Antichrist is not one man,
but a succession of many. Secondly, no one
Methusalem could liue from the Apostles
time vnto the end of the world, but Anti-
christ is described in the Scriptures to bee
such a one as must liue from the Apostles
time vntill the end of the world, as it is eu-
ident by S. Paul. For, of his beginning, hee
saith, *The misterie of iniquitie doth alreadie*
worke, so that albeit he was not then reuea-
led, because that same *παραβολή* that obstacle
or hinderance, which was the Roman Em-
perour, was not then remoued from Rome
to Cōstantinople, that he might giue place
to the Pope, the time was not accompli-
shed when the head of iniquitie should be
ioyned

MAN
MAN

coming of Christ.

joined to the body and so made perfect yet
S. Paul doth acknowledge that he was al-
readie come, when he himselfe lived: and of
his ende, he saith: *Hee must be consumed with
the breath of Gods mouth, and abolished with
the brightnes of his coming.* But, the breath
of Gods mouth is his word, and the prea-
ching of the Gospel.

Sibilla the propheteſſe, foretold that he
should be destroyed with linnen, and paper
(you knowe) is made of rags of linnen, and
the Gospell is written in paper, and this
Gospel weakeneth his kingdome, but he is
not to be vtterly abolished, but by the pre-
sence of Christ. Therefore he is ~~not a succession~~
not one man, but an whole succession. The
Papists of Rhemes argue against vs out of
this very text, where he saith: *Antichristus*, that
Antichrist, to proue that he is but one par-
ticular man, and not a succession, as though
this article *;*, should necessarily point at
one, and demonstrate some certaine man.
But I will shew by two instances, how their
argument doth not follow. First, this article
; doth not alwayes demonstrate, for it is vs-
ed three manner of wayes in the holy Scrip-
ture, either *descriptive*, or *qualitative*, or *monstrative*.
monstratiuely to point at one particular, or

D

emphaticall.

Of the second

1. John. 3
D:n. 7
emphatically, as in this place, or idly, and to no purpose, as it is often and in every page of the Greeke text. Let one example among a thousande suffice, *ἡ ἀνομία ἐστὶν ἡμετέρα*. He that sinneth is of the diuell not any one in particular, but euery one in a generalitie that sinneth. Secondly if it were granted, (as it is denied) that this article doth necessarily import some one special man, according to the Grammatical sense, yet doth it not follow, that one man therefore were to be vnderstood, because it is the maner of the scriptures to speake of whole successions as if it were but of one. Daniel describeth three Monarchies, euery one containing diuerse successions of kings, by the names of three beasts, the Empire of the Babylonians by one Lion, of the Persians by one Beare, of the Macedonians by one Leopard, he speaketh of many as if he spake but of one: wherefore, although his maner of speaking importeth but one, not one, but many are to be vnderstood.

1. Thes. 2.
That Antichrist is a succession of Bishops, not of Turkes or Pagans, or secular princes, it is plaine out of the text, *he must sit in the Temple of God*, not in the materiall temple of Salomon, which is now no more a temple.

a temple: but the spirituall temple which
is the Church, as S. Augustine doth inter- De ciuit
pret it: and he must assume vnto himselfe Dei. li. 2
Ecclesiasticall authoritie, to excommuni- cap. 19
cate: to teach the worde: to ordaine Mini-
sters: which no succession of secular princes
euer did. The markes and tokens whereby
Antichrist is disclosed, are to be discusled in
the particularizing and discovering vnto
you who is Antichrist that son of perdition,
of whom the Apostle speaketh.

Litleton, a common lawier, in an Epilogue
annexed to his booke, disableth himselfe,
and detracteth from his owne learning, say-
ing, that he cannot warrant all to bee laws
which he hath written. Howsoeuer I haue
not attayned vnto that measure of know-
ledge in Gods booke which hee had in the
lawes of this land, yet I am more confident
and I dare warrant you against all papists in
the world, my soule for yours, that albeit
some learned protestants being ouer-much
modest, make a doubt whether Antichrist
be yet reuealed or not, affirming that if he
be reuealed, he is the Bishop of Rome: this
doctrine which I shall deliver you, is sound
and currant diuinitie, that the succession of
the Bishops of Rome, which hath continued
about

Of the second

about nine hundred yeeeres , is that Antichrist which is mentioned in the holy scriptures. For confirmation of this conclusion, I will alledge no other proofes than the authoritie of the Scriptures, which do sufficiently set down all the misteries of his reueation. As for the Fathers, though far learnedder than any which liue in our dayes, their iudgements are different one from another, that no certaintie can bee gathered out of their writings, neither could they attaine to any certaine knowledge heereof, for as much as Antichrist which hath alreadie disclosed himselfe to vs, was not reuealed when they liued, and it was ynpossible to know him but by the euents of things which now are, but then were not come to passe. Wherefore I admit no interpretation of scriptures concerning this prophesie, but onely the euent which is the most faithful interpreter of all prophecies. For, I am sure there cannot be a more euident demonstration than this : wee see it alreadie come to passe, that all the prophecies concerning the reuelation of Antichrist, are fulfilled in the Bishops of Rome, and can al be verified of none else, therefore the Bishops of Rome are Antichrist. My antecedent I proue in
this

this manner: All the prophecies wherein he is described, are contained in the 2. Thes. 2. and the Revelation of S. Iohn. As for Daniel though som of the learned haue allegorically applied his prophecies vnto antichrist, which are properly ment of Antiochus, I deny that he ever writ of antichrist at all. As for S. Paul, he prophesieth in this maner: That day shall not come, vntill there be a departure first, & that man of sin be disclosed, euen the son of perdition, which is an aduersary, & exalteth himself against all that is called God, or that is worshipped, so that he doth sit as God in the temple of God shewing himself that he is God, & now ye know what with-holdeth that he might be reuealed in his time for the mystery of iniquity doth already work, only that which with-holdeth shall hinder still, until it be taken away, and then shall the wicked one be reuealed, whom the Lord shall destroy with the breath of his mouth, & abolish with the brightnes of his coming, euen him, whose coming is in the work of Satan, with all power & signes, & lying wonders. In which words I obserue 4. things which disclose antichrist vnto vs; his pride, He exalteth himself aboue God, as Lucifer did; his seat, He sitteth in the temple of God as if he were God, the time when he

Of the second

should begin to reigne, when that which with
holdeth should be taken away, which was the
politick Antichrist, the Roman Emperors
should depart from Rome: the manner how he
should establish his kingdom by signes and
delusions of Satan, & lying wonders. But that
the Bishops of Rome take upon them to be
gods, and which is more, take to themselves
authoritie above God, it appeareth by the
Laterane Counsell holden vnder Leo the
tenth, wherein thus we read: *In Papa est
omnis potestas supra omnes potestates rati calis
quam terra*, the popes power is above all
powers both in heauen and earth. That he
sitteth in the Temple of God, it cannot be
denied, because his seat is Rome. The Rhe-
mists can not proue vnto vs that the mate-
riall temple of Salomon is heere to be vn-
derstood, for that temple is destroyed, and
that temple with the vse wherevnto it was
ordained, is utterly abolished by the lawe
of God, so that if it were reedified, it were
no more the temple of God, but a place of
idolatry & abomination, and if any suspect
that that temple may be builded againe, let
him call to remembrance how the Iewes
once obtained leave of Iulian the Apostata
to reedifie it, but God shewed manifest
signes

signes of his displeasure, which caused the
 foundation thereof to be shakē a sunder with
 earthquakes, and that which was builded
 in the day, to bee burnt vp with lightning
 from heauen by night. Wherefore the tem-
 ple which is the seate of Antichrist is spiri-
 tually to be vnderstood, as also by reason of
 the wordes which goe before, where hee
 speaketh of an Apostacie and reuoltment
 from true religion; which could not bee a-
 mong the Iewes, among whome true reli-
 gion then was not, and now is not profes-
 sed, so that Antichrist sitteth in the church,
 and indeede hee hath chosen that Church
 for his seate, which was then most famous
 for the profession of the Gospell, as S. Paul
 himselfe gaue testimony, when hee writ to
 the Romans, that their faith was heard of
 through the whole worlde. And, which is
 more than that, he sitteth in the Church of
 God, as if he were God; intituling himselfe
 Christs vicar generall ouer the earth, which
 belongeth only to the holy Ghost which is
 God, whome Christ did substitute in his
 roome at his departure from vs; that hee
 might continue with vs, during the time of
 his absence. saying: *The Comforter which is
 the holy Ghost, the father will send to my name,*
 John 14

Ruff. li. 10
 38. & 39.

Rom. 1

John 14

Of the second

he shall teach you al truth: the Father shall giue you a Comforter which shal abide with you for ever. As for the time of his reuelation, hee was then to be reuealed, when the hinderance was taken away, which hinderance was the abode of the Emperours at Rome, which the Apostle spared to expresse in writing for these two reasons: first, because he made it sufficiently known by word of mouth vnto the faithfull; secondly, because it might haue bin dangerous to the church, for the Emperours taking offence thereat, would haue persecuted the Christians as busi-bodies in matters of state. But the hinderance was the Romane Emperors, which were first to depart from Rome, and giue place to the Popes, because both Emperors and Popes could not reigne together in one city. And that hinderance was taken away long since, when Constantine the great, translated his imperiall seate to Constantinople, and indowed the Popes with the citie of Rome, and a great part of Italy lying about it. The emperours then being farre off, and by reason of continuall warres with Saracens and enemies in the East, not able to maintaine their own right in the West, the Popes incroched vpon them too farre, and vsurped

coming of Christ.

vsurped so much authoritie, that they discarded them cleane in Italy, and at their pleasure set vp other Emperours in the West; but such as would take an oathe to be subiect to the Apostholike See of Rome, and acknowledge the Popes to be vniuersal Bishops. So the hinderance was taken away when Constantine remoued to Constantinople, and Antichrist was manifestly disclosed not long after, when *Romulus* the third obtained the title of vniuersal Bishop, which was 900. yeares agoe, for as Gregorie saith none but Antichrist would assume vnto him such a title. As for the power of Sathan, and signes, and wonders, whereby his kingdome was established, and the ignorant people deceived, I referre you vnto their owne legends of lies. Al the prophecies of saint John, concerning the disclosing of Antichrist, are comprehended in the 13. and 17. chapters of his Revelation. In his 13. chapter he describeth two Antichrists, the one Politicall, which flourished in his time, the other Ecclesiasticall, which was not then disclosed, but now reigneth, and beganne his dominion when the politicall Antichrist was taken away. The politicall Antichrist he describeth in this maner: By

Lib. 4. e.
pist. 38.

the

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Dan. 7.

the figure *Senecdoche*, taking Rome which was *caput imperij*, the chiefe Citie for the whole Empire. He calleth it a beast; following the example of *Dauiel*, which called 4, Monarchies foure beasts.

This beast hath the shape of a Beare, a Leopard, and a Lion, because it consisted of three other Empires, of the Persians Macedonians, and Babilonians before destroyed, which by these three beasts were represented. This beast had ten hornes, and seven heads: the ten hornes are interpreted in the seuenteenth chapter to be ten kings or kingdomes, into which the old Empire was to bee diuided after the decay thereof, which afterward came to passe: the number of ten, which is certaine, beeing vsed for an vncertaine number, according to the maner of the Scriptures. The seven heads, chapter seuentene, are interpreted to be seven hills, and seven kings or orders of supreme Gouvernours. But Rome hath seven heades, whether you take them for hills or Kings, The hills which it was builded vppon, are these, *Capitolinus*, *Palatinus*, *Auentinus*, *Celius*, *Exquilius*, *Viminalis*, *Quirinalis*. The orders of Gouvernours by whom it was ruled at seuerall times by reason of alterations,

ons were Kings, Consuls, Dictators, Decemviri, Triumviri, Emperours of the auncient Nobilitie of Rome, and lastly, Emperors of strange families. Vpon thole heads, whether yee take them for hils or Kings, were the names of blasphemie: for, vpon the hils were builded Temples, dedicated to Minerva, Saturne, and heathen gods, and the Gouvernors or Kings themselves, were heathens, and worshipped Idols of the Gentiles.

One of the seuen heads, which was the race of the Emperours of the auncient Roman Nobilitie, was wounded in the person of Nero: which beeing the last of the Family of Iulius, slue himselfe; after whose death, the whole estate of the Empire was in icopardy, by reason of disecention among them that did affect the Empire. But that deadly wound was healed againe by Vespasian, which appeased all stirs, and himselfe sustained the burden of the Empyre: *Five of those kings, saith the Angel, are fallen, one is, the other is yet to come; and when he cometh, he must continue but a short space.*

Those five which were fallen were Kings, Consuls, Dictators, Triumviri, Decemviri: which order of Gouvernours were abro-

Of the second

abrogated before S. Iohns time : the fixt, which was of the Emperours of the auncient Nobilitie of Rome, was then remayning when S. Iohn liued, Domitian being Emperour ; the seuenth, which was of the Emperours of straunge families, was then to come : and when it came, it continued not long after the departure of Constantine into the East. To which hee addeth, *The beast which was and is not, is the eight, and is one of the seuen, and shall go into destruction.* By which eight, hee meaneth the order of the Popes. Of the beast, meaning the whole Empire, hee speaketh in this manner : *The beast which thou sawest, was and is not, and shall ascend out of the bottomlesse pit :* meaning that the Empire was, & it was not. In the time of Domitian, it was, because it stood, & it was in the power of the Roman Nobility, but it was not in the same state in which it was before, because, from Iulius to Nero, it was hereditary, and tied vnto one familie but Nero the last of that family being dead, it was deuolued to Emperours of an other stocke and kindred : and it was to ascend out of the bottomles pit, not in the former state vnder the Emperours, but in another state, vnder the Popes.

Lastly

comming of Christ.

Lastly, he sheweth the destruction of the political Antichrist, saying: *If any lead a way captive, he must be led into captivity, if any kill, he must be killed.* Wherefore, now that hinderance is taken away which Paul speaketh of 2. Thess. 2. the Emperors give place to the popes, and the Ecclesiasticall Antichrist is described in this maner: *I saw another beast with two hornes ascend out of the earth, &c.* This beast with two hornes, is all one with the purple harlot, Apocal. 17. for both betoken the state of the popedom, the ecclesiasticall Antichrist. This beast ascendeth out of the earth, that is, it cometh of base parentage, hath two hornes like like the lambe, for Antichrist taketh vpon him to be Christes vicar: speaketh like the dragon, for he teacheth lies which proceed from the old dragon the deuill, which was a liar from the beginning: giues life to the image of the first beast: for notwithstanding the ancient emperours are deceased, the popes haue ordained new emperors in the west, which keepe the same name and titles although being compared with them, they be but images or rather shadows. And the number of the name of this Antichrist is 666. which number, both in Greeke and Hebrew,

1000

Of the second

Hebrew, doth agree with the bishops of Rome. In the Hebrew name *Romyth*, is the same number, for *Resh* signifieth 200. *Mem*, 40, double *Iod*, 20. *Tav*, 400. which being put together, make the number of the beast 666. Likewise, the Latine name *Romanus* written in Hebrue characters, maketh the same numbers, for *Resh* signifieth 200. as it did before, *Mem*, 40. *Ghaleim*, 70. *Nun* 50. *Vau* 6. *Schin* 300. which make 666. Likewise, in Greeke, this name *Ῥωμῆος*, (which also is the name of the Bishops of Rome) by adding, to, according to the maner of the Greeks, in such names as are made Greeke, as *Καίσαρος*, for *Cæsarea*, *Νηφθαλὶμ*, for *Nephtalim*, signifieth 30. + 1. + 300. + 5. + 10. + 50. + 70. + 200 which make 666. Lastly, concerning the place where this Ecclesiasticall Antichrist doth reign, that same beast with two horns, Which is called the whore, Apo. 17 (which whore in the same place, is interpreted to be a great Citie, which reigneth over the Kings of the earth) sitteth vpon the beast with seven heads and ten hornes, which representeth the Empire of Rome vnder the old Emperors: wherein it is manifest, that the Ecclesiasticall Antichrist, succeedeth the,

politically,

Comming of Christ.

politically, and sitteth in the place of the Roman Emperors: so that Antichrist further than Rome is not to be sought for.

Thus haue you heard, how all the prophesies concerning the disclosing of Antichrist are fulfilled in the Bishops of Rome, and, that all those prophesies can not bee verified of any else, it is most euident, for as much as no other Bishops or secular Princes take vpon them to bee Christs. Yleas generall ouer all the world: which is, to sit as God in the Temple of God. No other States ascribe vnto themselves power aboue all powers in heauen and earth, which is, to exalt themselves aboue God. No other States haue set vp Emperours in the West, which is, to giue life to the image of the beast. Finally, no States beare sway in a Citie builded vpon seven hills, which Citie reigneth ouer the Kings of the earth, but they. Therefore I may safely make this conclusion: The succession of the Bishops of Rome, which hath beene since Boniface the third, and continued these nine hundred yeares, is that Antichrist which Saint Iohn speaketh of in this place. Wherefore, seeing the comming of Antichrist, is an argument of the latter end of the world, and
this

this great and notorious Antichrist hath
beene reuealed vnto vs so long agoe: what
remaineth, but that nowe wee lift vp our
heads, for our Redemption draweth nere?
and that we looke for a newe Heauen, and
a new Earth, and the holy citie newe Ieru-
salem, coming downe from God out of
Heauen, prepared as a bride trimmed for
her husband? Against which coming,
God grant we may be readie, our nakednes
being clothed with wedding garments, our
loynes girded, our steps lightened with our
Lamp in our hands, for the Lambe Christ
Iesus his sake, to whom with the father
and the holy Ghost, be ascribed all
honour, power, and glorie,
both now and ever-
more, Amen.

FINIS.